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BOOK NOTICES

Sociology and Modern Social Problems. By Charles A. Ellwood. New York: American Book Co., 1913. Pp. 394. \$1.75.

The author is professor of sociology in the University of Missouri. His book has won much favor, and is now issued in a revised and enlarged form. The treatise is prepared for use in institutions and reading circles where it is desired to combine the study of sociology with a study of current social problems and to correlate it with a course in economics. The book illustrates the working of the chief factors in social organization and evolution by the study of concrete problems, especially the study of the origin, development, structure, and functions of the family considered as a typical human institution. Professor Ellwood discusses, among other matters, the bearing of the theory of social evolution upon social problems; the relation of modern psychology to social problems; the growth of population; the immigration problem; the negro problem; the problem of the city; poverty and pauperism; crime; education and social progress; and socialism in the light of sociology. The book is written in a clear and readable style; and those who wish to read further will find help in the bibliographies appended to each chapter.

Discovery and Revelation. By H. F. Hamilton. London and New York: Longmans, Green & Co., 1915. Pp. xxi+196. \$0.90.

This is the right kind of a popular book, not hastily written, but the result of honest and painstaking work. Dr. Hamilton has written at greater length on the subject treated in this book in a two-volume work called *The People of God*. The volume published now by him is a condensed statement of the same argument. Greek monotheism was a human discovery and, instead of being the result of an evolution of religion, made doubt possible and discouraged national religion and ritual. Greek monotheism was fatal to Greek religion. The Greek philosophers came to the idea of the one God by thinking about the principle of causality. Hence their God was not personal: he was a principle. The Hebrew prophets, on the contrary, did not discover God by reason, as they had the same idea of causation as their polytheistic fellow-country men; nor from the lessons of history, for historical events seemed to prove that other gods were stronger than Yahweh; but from the ethical conviction that Yahweh requires righteousness from His people. While the religious experiences of the "false" prophets can be explained by natural causes, the experience described in Isaiah, chap. 6, shows

that his belief was based on a sensible religious experience carrying more conviction than logic itself. It is impossible to represent the ethical monotheism of the prophets as being merely the product of the hidden workings of their subconscious minds, because the world in which they lived did not charge their subconscious minds with any impression of the truth of that monotheism. These religious experiences of the prophets initiated a series of organically connected events, the organization of the ancient religion upon a monotheistic basis (Judaism), then its expansion into a world-religion (Christianity).

Thus the Christian church is the product of an age-long sequence of events of a remarkable character. With a strange unanimity the prophets attribute their religious revelations to Yahweh; with the same unanimity the early church experienced the power and holiness of God in association with the personality of Jesus. In these extraordinary experiences and in this extraordinary sequence of events we have good reason to see a divine revelation and a divine plan of redemption. Dr. Hamilton's book is a remarkable apology of Christianity. While it is meant for the laity of our churches, it will have much to teach to all.

Origin and Development of the Moral Ideas. By Edward Westermarck. London: Macmillan, 1908 and 1912. Two vols. Pp. xviii +716 and xvi+852. \$4.00 each.

A very important work, not only for scientific investigators, but for social workers, pastors, and missionaries. It should be secured by institutional libraries everywhere. The author achieved international reputation through his earlier work, *The History of Human Marriage*. He holds a professorship of sociology in the University of London and the chair of moral philosophy at the University of Finland.

As its title indicates, the book deals with the ethical phase of social evolution. Why do the moral ideas in general differ so widely? On the other hand, why is there in so many cases such a wide agreement? And why are there any moral ideas at all? These fascinating questions are taken up and investigated from points of view which are strange to most people, but which prove to be very natural and reasonable. As the author points out, our moral opinions, though rooted in the emotional side of our nature, are in a large measure amenable to reason. In every society the traditional notions as to what is good or bad, obligatory or indifferent, are commonly accepted by the majority of the people without further reflection. Often a moral estimate survives the